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Woman's Work for Woman.

Vol. IV. JANUARY, 1875. No. 6.

Abroad.

INDIA.

Mrs. James F. Holcombe.

Allahabad, August 15, 1874.

. . . In a narrow street is a family in whom I am much interested. There is one daughter thirteen or fourteen years of age, married, and a little one four or five years of age. There are also two or three sons. There is a court, with only the sky above, and around the sides, houses, with doors all facing this court. You know that in India, sons, when married, take their wives to their father's house. True, they have their own separate apartments, but the father, during his life, is regarded as the head of the house. So in this house several brothers reside, and when I

enter the court through a low door, the wives of these brothers step to the doors of their apartments, and make a salàm.

To one spot I always direct my steps. A chair is provided for me, and for the Bible woman, while the mother and the two daughters take their places, with feet drawn under them, on a low, native bed. The older daughter could read very well in Hindi when I first visited them. A pundit had taught her, she said. Her brothers were in school in the house, and often when they saw me enter they would leave their books and follow me, particularly if they saw with me a picture. I have found the large colored Scripture prints of the London Religious Tract Society most useful in my work. By this means the truth is impressed as no word painting could do it. After I had held up to view a Scripture print, until all were interested, I would pass the open Bible to the daughter, and ask her to read the story the picture illustrated. The daughter was pleased to be asked to do this, and the mother listened with interest to the story as it came to her through the music of her daughter's voice. Gradually the other women of the household would cluster about us.

We have a very excellent catechism in Hindi, simple and instructive. The daughter is learning this now, and is greatly interested in it, and the mother often says, as she listens, "That is true, that is true." This is often said simply to please us, but from this woman, it comes with so much earnestness that I feel it is the language of the heart. I know, too, that they do not go to the Ganges to bathe, as do their neighbors. The mother says that for a long time she has not done it, as she is convinced that it is useless. I trust that in this household Jesus may be received as the only Saviour.

In another household is a much younger woman, with one of the saddest faces I have ever seen. She seemed to manifest no interest in any thing. Even the sight of a bright picture, which from all about her called forth expressions of delight, seemed not to arrest her eye or her thoughts. At length I said to her one day, "Why are you so sad?" She reached out her empty hands towards me, and made no reply; but another day she told me

that at one time she had been the proud mother of six children, that death had torn five from her arms, leaving to her love but one feeble son. Her husband, too, had left her two or three months before on a long pilgrimage, in order to pay his adoration to one of their powerful gods, and she knew not what had become of him. Of late she has seemed more cheerful, and has manifested an interest in the Bible as it has been read in her hearing. There may not be all the encouragement we could wish in our work, but as we go from house to house, we find want and sorrow and care and emptiness, and we feel that in Jesus only is our help.

DRESS AND SURROUNDINGS.

. . . As there is here a large European community, it is as necessary to take some thought for dress and surroundings as at home. The natives are by no means indifferent to these things. They are told that we come from America, not England, and that we are not in the service of Government, but are here only to teach them of Jesus; but we do not wish on this account to have them regard us as a people forsaken and despised. We desire always to be neatly dressed, and to have our homes comfortable, and as homelike as possible. We cherish tenderly pleasant links that bind us to the home and loves of other days; a pretty picture to hang on the wall, a tidy that cunning fingers have woven, while the heart was filled with loving, prayerful thoughts of us; a book rich in thought, and coming in to fill a great hungering in the heart; a pretty vase, or any thing which brings us loving memories of home. There are precious things in my keeping, in themselves, not, perhaps, intrinsically valuable, but I sometimes touch them almost caressingly, because they seem to bring so near some loved one on the other side of the world. I think our hearts grow very tender in this land. Do not think I am not happy here, yearning as I sometimes do for home; I have never for one moment felt that I could leave this land as long as health remained, for the need is so great. I know that you remember us when you pray, and this thought is sweet to us.

INDIA.

Mrs. J. M. Alexander.

THE WORK AT MYNPOORIE.

. . . India just now claims your love and prayers in an especial sense, since but a few days ago you bade God-speed to our missionary party, the Johnsons, Misses Hardie, Scott and McGinnis. Continue to pray for them, for it is when "on the field" that we need your prayers and pleadings, your sympathy and sustaining love.

God, in His providential dealings, bade us turn our faces homeward last spring, and as He laid out our path of duty so plainly, we could but obey, trusting that He would soon open up the way for our return to His work beyond the sea. We long now for health and strength to be speedily restored, for our hearts are with our dear people, among whom it has been our privilege to labor since 1869. When we left Mynpoorie in March last, our work was put into good hands, and we have heard frequently through the summer that the Lord is caring tenderly for our missionary laborers, their native assistants, and their several departments of work among the women. At that time our Christian girls' school and ten heathen girls' schools were in successful operation. Besides this, our three Bible women, Rukhmini, Mula and Dharm-Ráni, were busily employed in daily visits to zenanas throughout the city. Our fourth Bible woman, Lucy, was transferred to Etah in the cold season, and she had already begun to send me reports of her daily visits to Hindoo and Mahomedan houses. Etah is an out station to Mynpoorie, and we have every reason to be encouraged with the progress of the work there. The normal school in Mynpoorie numbered sixteen pupils in March, and it was gratifying to me to see the increasing interest among the women, not only in secular studies, but also in the Bible, the Word, the truths of which "maketh wise unto salvation."

Two of the women, Aghâni and Sundari, were studying the Roman character in addition to the Hindi, and others were asking

to be allowed to take it up. This to me was a source of encouragement, as but a few months previous to this I was solemnly warned by an intelligent Hindoo gentleman not to attempt putting any books into our schools, save those written in the Hindi character. He assured me, did I attempt doing so, that the people in the city would take fright, and our schools suffer, as they would immediately infer that to study the English alphabet meant *Anglicizing* and sudden Christianizing! I told him I thought of venturing, at least. This I did, and after the English alphabet lessons began, this same young man was truly gratified at the success of the experiment. I might add that his wife, although not permitted to attend a school, receives daily instruction in her zenana. She is one of my brightest and most interesting pupils, and I dare to hope that her heart has already been touched and softened by the Holy Spirit's influence. She has never visited me in my own home, as many other women have done, yet my visits to her, and my conversations with her, have been of a most delightful and encouraging character. When the Lord took home to himself our darling child, we were in Etawah, whither we had been sent for the desired change of air for the precious sick one. The news of our loss and our sorrow reached Mynpoorie, and this heathen sister's heart went out to me in all the fullness of its love and sympathy, as her husband told me afterwards that her first exclamation was, "Oh, let me go to my dear Mem Sahib! I cannot stay here in Mynpoorie when she is in Etawah in such grief. Let me go to comfort her."

Need I tell you how I bear about with me the remembrance of these words, falling as they did from the lips of a heathen woman? —a woman who never ventures outside the threshold of her own home, save upon some Hindoo gala day.

Early in the spring of the present year our Christian girls' school lost two of its old scholars by marriage. The number enrolled was not affected, however, as about the same time two new names were entered, those of Rose and Kamran, two bright little girls, daughters of a Mahomedan woman just received into our church. The two lost to the school by marriage were Mary

White and Anna Walker, both members of the visible church by profession, as well as by baptism in infancy.

Our native Christian girls are usually married at the age of fifteen, and looking at it from an American point of view, this may seem, and no doubt does seem, a very early age in which to withdraw the daughter from the control and watchful care of her mother. Circumstances, which one in India can understand and appreciate, go to prove that we do not err in giving our consent to the marriage of our Christian girls when they reach the age of fifteen or sixteen.

EARLY MARRIAGES.

Our heathen schools are sadly affected by the very early marriages of the pupils—indeed this is the reason we cannot take our scholars much beyond reading, writing, and the four simple rules of arithmetic. We lose our scholars often at the age of ten; and frequently when I am beginning to feel greatly encouraged in regard to a certain little girl, I learn that I am soon to lose her, as she is ten or eleven years of age, and must go to her husband's house. One morning I was met in one of the zenanas by a delicate, sorrowful-faced child. Three days previous to this she had left her home—her mother's home—for that of her husband! I found her mother-in-law and her numerous sisters-in-law all doing their best to comfort the poor child, but all to no purpose. She was *home-sick*, and during these three days had scarcely tasted food, and indeed did scarcely any thing but cry. Before I left the house I was delighted to hear that they were going to allow the child to go back to her mother for a *visit*.

The baptism of Mula (a member of our Normal school), which occurred early in 1873, caused a good deal of commotion in the city, and affected our schools at the time. We see no ill effects from it now, and indeed cannot but be thankful to God, while gratified to find that Mula, by her consistent walk, is recommending the religion of Jesus, and so gaining friends for the mission cause. As soon as the first flush of excitement in the city passed away, Mula received many and frequent invitations to visit

heathen homes, where she might safely tell of her new-found peace and joy in believing. I am always happy in the thought that God made use of Rukhmini in the conversion of Mula. Rukhmini used to visit the normal school with me, and used the time spent there in speaking earnestly and faithfully for the Master. I remember hearing her one morning reporting to Mula the substance of a sermon she had listened to the day before, from the text, "Behold, I stand at the door and knock," etc. Rukhmini herself made the application, and never shall I forget how Mula's face lightened up while she exclaimed, "Yes, I see it now, I have been keeping the door of *my* heart closed; it has been *my* fault." A few more months of struggle and striving, and then Mula decided to serve the Lord who bought her. Now she is a bright and shining light in our church at Mynpoorie, and together with Rukhmini, enters Mynpoorie's darkened homes to tell their inmates of the door which is open to every one desiring rest and refuge. They are sowing now; pray that the glorious reaping time may soon come; and while you pray, bless God that He does oftentimes, even on India's harvest field, allow weak human hands to bind sheaves for the heavenly garner.

While we have about two hundred girls and women gathered into our heathen schools, our reports show that each Bible woman has in charge from ten to fifteen houses. In one house there are often as many as ten distinct families, so you will see that the opportunity afforded these women to speak for Jesus is a very precious one, and the "old, old story," in all its loveliness and freshness, may gain many very interested listeners, even in one short hour. Your young ladies, in entering upon their mission work at Mynpoorie, will find a valuable assistant in Mary Jane, as well as useful helpers in Bible women. Mary Jane is teacher of the Christian girls' school, as well as visitor of the heathen girls' schools.

But I will close, by begging you, as well as all of the Lord's workers in this our dear home land, to pray for your missionaries, whether on the field or on the resting-ground. Laid aside as we are for a little while, we feel that we want you to pray for us.

Strength of body and strength of soul are both needed. In loss of health and in deep affliction, when God has taken from us our precious children, we have needed, oh, how much! faith to understand and acknowledge that *His way was best.* Do not then forget us, and may we, when permitted to enter again upon our life work, be able to see a very close connection between your prayers and the blessings of His grace and presence which we receive.

CHINA.

Miss Mary L. Cort sends us her first impressions of mission life, from her resting-place in China. Although under the care of a sister Society, she has promised to write to us after her arrival in Siam, her field of labor. We hope to hear of much good attending her efforts there, as well as enjoyment in the work she has chosen.

Canton, October 3, 1874.

. . . I had a safe and pleasant passage to Yokohama, Japan, where I spent a day, and received my first impressions of life on this side of the sea. We have no idea of the true nature of things until we see them for ourselves. I thought I knew a good deal about it, for had I not been reading *Woman's Work* for two years? But I find that many things cannot be spoken of in the pages of that little book. At Dr. Hepburn's, in Japan, we met Miss Lillie Happer, of Canton. She is there on a visit for her health. We spent the day with the Hepburn ladies, talking, singing, reading, playing, and riding in little carriages drawn by men. We were blessed with the company of Dr. Ellinwood and wife over the Pacific, but parted from them in Japan. We were just one week coming down to China, where we were welcomed by a host of friends. Nearly all the missionaries of Canton came from dear old Pennsylvania, and so of course are first rate people.

Had I come out without any definite point in view, I'm sure

I should choose this as my field of labor, for there is great need of workers, and this is such a pleasant place in which to be. I hope I shall like Siam as well. There will be only five of us at Petchaburi, but we must be good friends, and have as pleasant a home as possible.

The climate is pleasant for a good part of the year, and with care, one may retain her health as well here as at home. There is no special danger of persecution, nor lack of society, and yet one gets tired seeing just the same people year after year. The mail always brings home letters and papers that are only a few weeks out of date, and still new to the reader. Of course we are separated from home friends by the deep, wide sea, and cut off from the Sabbath service which we love at home, but friends cannot always live together, and if parted, what special difference can a few thousand miles, more or less, make in these days of fast travel?

I am becoming anxious to go on. Perhaps we shall sail next week. We have been here a month, waiting for the next steamer direct to Bangkok. I want to feel that I am settled and really engaged in mission work. I hope these months of idle travel and sight-seeing will not unfit me for the duties which await me in the future. I have enjoyed my stay in Canton very much. It is very pleasant here, and the houses are large and cheerful. But over against these pleasant blessings of God's provision and tender care, you must not forget that these heathen cities are horrible in comparison to the very dirtiest of American towns. The streets are narrow and full of bad odors, the native houses small, gloomy, and damp, the people wretched, ignorant and sinful. Their idol worship is before you continually, for altars and shrines are built at nearly every doorway, and their temples tower like palaces above the miserable huts in all quarters of the city. Some of the most gorgeous ones are black with the incense that is kept constantly burning upon their many altars, and so thronged with worshippers that you can scarcely pass through them. I suppose one hundred thousand of the people of Canton live in boats on the river or canal.

CHINA.

Miss Hattie Noyes.

Canton, October 2, 1874.

My last letters for America were sent from Macao, where we were spending part of our summer vacation. On the night of the 22d of September, a terrible typhoon swept over the cities of Hong Kong and Macao, such as has not before been known in southern China since Europeans have lived here. Macao was a beautiful city, built in a semicircle around the harbor, protected from the sea by a massive granite sea-wall. A broad carriage drive extended all the way around this semicircle, and was bordered by beautiful banyan trees. This was called the "Praia Grande," and the finest houses of the city were built on this street.

A TERRIBLE NIGHT.

On that terrible night the sea came dashing in with such tremendous force that it swept away the sea-wall, tossing the blocks of granite about like feathers, and sweeping over the Praia, poured into the basements of the houses, dashing its waves against the very foundations, until it seemed as if everything must give way.

About eleven o'clock the wind commenced rising, and steadily increased in force until after one, when the hurricane had reached its height. Then, no words can describe its fearful work of destruction. About this time, the servants came up to tell us that the water was two feet deep in the basement, and the tide rising, so that if we did not make our escape soon, it would be too late.

There were in our company Mr. Williams, of the Baptist Mission, six ladies and seven little children. As there was only one outside door to the house, and that the front entrance, through which the sea was pouring, it seemed madness to think of trying to go out. Mr. Williams went down himself to see whether or not such a thing were possible, and (as we afterwards knew) before he reached the door was taken off his feet by a wave, and washed out to sea. Three times he regained his footing, and three times the

waves swept him back again, but finally he seized the window-bars and was able to climb up to a place of comparative safety. But we knew nothing of his fate, and all that long, dreadful night, we watched for his return until anxiety gave place to utter hopelessness.

About three o'clock we saw that the city was in flames in several places. It seemed as though the city was doomed. All through the long hours of that fearful night we waited for the morning in almost unbroken silence, feeling that there was no earthly arm that could help us, and thankful that there was a God in whom we could *trust*. As never before, we "wished for the day," for we knew that then the tide would change and the wind probably abate.

When the morning came and the waves subsided so that it was possible to go from house to house, we found that Mr. Williams had been almost miraculously preserved, and had taken refuge in a neighboring house. Only the front verandah of our house was injured. The buildings on both sides of us fell in, but the walls of ours stood firm, although we could feel them shake as the waves dashed against them. I felt that it was all in answer to prayer; not our prayers alone, but the prayers of the dear ones far away, who asked that God's protecting care might be over us in every time of need.

A SCENE OF DESOLATION.

We looked out upon a scene of desolation sad beyond description. From one end of the Praia to the other not a single house remained uninjured, and every trace of Macao's beauty had been swept away. The loss of life among the Chinese was fearful. The shipping in the harbor was almost utterly destroyed. Of six hundred large Chinese junks that lay at anchor in the bay the evening before, only *fourteen* could be found.

Our friends in Canton felt very anxious about us, as communication was so intercepted that they did not hear of our safety until we reached here, and their welcome we shall not soon forget. The Chinese seemed very much affected. Many of them told us that they were praying for us during that night.

SYRIA.

LATEST WORD FROM SIDON.

School opened, as usual, October fifteenth, but with only sixteen pupils. Some were sick, others necessarily detained for a few days. Many of the pupils have suffered during vacation from the prevailing fever which has prostrated sometimes whole families. Several of the girls who did return looked pale, and were feeble, not having fully recovered from the effects of their severe illness. Others were attacked the next day with chill and fever, but the teachers hoped soon to have their full number of pupils, and the school in good working order. H. M. E.

CITY OF MEXICO.

Miss Ellen P. Allen.

Report of the school year, ending December 6, 1874.

More than sixty-five pupils have been in the school during the year. Of these a number have been in for a few weeks or months only. Three have studied faithfully in order to prepare to become teachers. They have as constantly been practised in our method of teaching. Another girl of nine years has lately been committed to our care, to be educated for the same purpose. Also, during the past month, the young teacher employed in our branch school, at Toluca, has been with us, the better to prepare herself to teach successfully. We can but regard this teacher's class as the most important department of the school. It is manifestly impossible for any, or all the societies, to send a sufficient number of teachers to supply the whole country; and the methods of education are so entirely different from those esteemed the best in other countries, as to make an essential change desirable and necessary.

After this comes the "middle class," and then the babies, from four to seven years of age, who are occupied with the mysteries that make dark the entrance to the path of learning. As a consequence of this variety of age and opportunity, it has been exceedingly difficult to classify and reduce to regular grades. We have also been hampered by a lack of assistance, and by the neces-

sity of breaking up and reforming the mental habits of nearly every child, in order to get it into working order. But, notwithstanding these drawbacks, we hope the year's work has not been in vain. A beginning has been made. A marked influence has been manifest towards right desires and helpful dispositions. Some, we have had reason to believe, have learned the never-to-be-forgotten lesson of heart-felt obedience to God, as to a present and loving Father. May we not believe that this influence is of God in response to the petitions of those who have invested in this school of their money and prayer?

BRAZIL.

Miss M. P. Dascomb.

Sao Joao do Rio Claro, October 13, 1874.

. . . Our books from the dear ladies make us feel as though five hundred Christmases were condensed and had come to us. The adopting of two teachers and the generous box of books are *facts* ever in my grateful thoughts, and I hasten to report what may interest you.

Of one of the teachers, Joaquin Honorio, I have heard little since I last wrote. He is so distant from us, and the communication is so difficult and infrequent, that we hear but seldom.

The other, John Campas, is doing well. He has from thirty to forty little boys under his charge. One fair-haired little fellow was a true "enfant terrible" when he entered the school, breaking slates, defying orders, confessedly beyond the power of his father to govern. There has been a surprising change in him. He is gentlemanly and quite studious in school, and his mother says that he studies famously at home in the evening. A sister of his, slightly older, merits her name of Anna Angelica, so daintily and delicately sweet and ladylike is she in all her deportment. At her urgent request, Miss Kuhl and I called at her home the other day, meeting, for the first time, her handsome and dignified mother. We were rather amused at our pains to be well dressed for a call on one of the "first families," when we were

ushered into a crazy-looking, though spacious, house, with no floor or ceiling, and found ladies and children in decided déshabille. But we had a very pleasant call for all that, and I hope removed any lingering fear of Protestants.

John Campas told me, with much pleasure the other day, that one of his class in Sunday-school has determined to change his position, that he may not be obliged to work on the Sabbath.

BRAZIL.

DONNA PALMYRA C. LEITE.

SOROCABA, September 24, 1874.

ESTEEMED FRIENDS IN JESUS:—I have heard of the great work in which you are engaged in benefit of our sex, and there has come into my hands some numbers of the *Woman's Work for Woman*, and having seen in them letters from different ladies in different parts of the world, I have been encouraged, in my turn, to give you some news from my country, hoping it will be kindly received.

I am a Brazilian, and love, as it ought to be loved, my native land, and therefore long for the more fortunate times in which my countrymen, recognizing better in what consists the true happiness of a people, and awakening from the profound lethargy in which they now lie, as respects the religion of Jesus, shall abandon entirely this impious indifferentism.

I rejoice exceedingly in seeing the efforts which are now being made by the people of the United States to lead us to the knowledge of the eternal truths, now sending out missionaries, now establishing schools for the instruction of Brazilian youth. I regret, however, that our benefactors are not better informed in respect to our customs, education, intelligence, civilization, and progress, and it is with the object of enlightening you in this respect, that I take my pen to direct you this missive.

RIO JANEIRO.

The city of Rio de Janeiro resembles much one of the principal European cities, and is noted for its handsome edifices, public and

private, its stores displaying assortments of rich goods, costly furniture, elegant jewelry, and everything else that worldly vanity can desire. It contains eight theatres, some lyric, others dramatic. It has many beautiful parks, one of them, in the centre of the city, is adorned with different statues, monuments, lakes containing rare fishes, trees brought from distant countries, &c. Here three or four times a week a fine band entertains the visitors with music, which harmonizes delightfully with the view of the most beautiful bay in the world, whose swollen waves break against the base of a terrace which bounds one side of the park. Besides this park there are many others which it would take me a long while to describe. Beautiful suburbs belt the city, selected by the aristocracy as their places of residence, where can be seen the most approved taste as well in dress as in carriages and equipments.

In the imperial palace, in one of the suburbs, lives the Emperor, one of the most illustrious monarchs of the world in his knowledge of sciences and languages, being able to express himself, with all facility, in six or seven languages. Among our statesmen we have also men erudite and eloquent, in the full sense of the words. The mediocrity in our country is found in the bosom of the clergy of the Roman Catholic Church.

For some time this part of the country has been developing with great rapidity. We have many boarding schools for girls, where they learn languages, geography, drawing, music, and embroidery, religious instruction being excluded as unnecessary. Music is an art much cultivated among us, and it is very common to meet fine pianists and singers.

SUPERSTITION.

The Bible is little known, and in good society is reputed a book designed for the entertainment of old women. At the same time there is to be noticed, in the bosom of some families, even of considerable importance, the most trivial superstitions. The Gospel being entirely unknown by these persons, they follow blindly the teachings of their ancestors, without having any heart in what they do. Among such there is rarely a house in which is not to

be found an oratorio (an alcove fitted up as a chapel), full of images, some of them artistically made, richly clothed, and adorned with costly jewels. The devout wear around their necks small bags, which they call "relicarios" or "bentinbos," which contain sometimes a written prayer, at other times an important relic, such as a bit of some sacred garment, or a piece of the bone of some martyr. There is supposed to be great virtue in these objects, and therefore they are worn about the neck to frighten off the enemies of the soul and body.

The Sabbath is not observed religiously. The words "holy day" have, for the Roman Catholics, a signification exceedingly vague. Some consider the Lord's day holy simply because then the vicar is obliged to say a mass for the people at eleven o'clock in the morning. Others think it holy because they then abstain from working to give themselves up to amusement. All houses of business are open on this day, because this is just the day when the merchants make the largest sales. Therefore whoever, obeying the command of Jesus, abstains from doing any work on this day, is mockingly pointed at as a fanatic.

Judge now, esteemed friends, what must be my grief in seeing my mother, brothers, and friends, travelling the broad road to destruction. Therefore I ask your indulgence in giving you some account of myself. At a tender age my parents sent me to Europe, where I grew up and received my education. There I studied many things, devoting myself especially to music. At the end of some years I returned to my native land, and constantly immersed in the gaieties of youth, never took the trouble to give even a thought to religion, except, perhaps, to joke about it. A terrible blow, however, came to drive me from the darkness into the light when I least expected it. The sword of death, always invincible and inexorable, fatally wounded my beloved brother, and robbed me of him while yet in the verdure of youth; and after that I began to reflect more upon the vanity of the things of this world. Providence afforded me an appropriate occasion, and leaving the errors of Romanism, I professed my faith in Jesus Christ in the capital of this province (San Paulo). It is now about two years

since I became a member of the Presbyterian Church, having had an entire year of novitiate in the important truths of the Gospel.

A year ago I was married to a young Brazilian, a preacher of the Gospel, and since that time have been residing in this city of Sorocaba, province of San Paulo, where my husband is exercising the functions of his ministry. The congregation is small and poor, so that we have not yet a proper place for the preaching of the Gospel; indeed the buying of a lot and the erection of a church seems now to be an absolute necessity. It is our design to endeavor to accomplish this, asking, in every part where there is a Christian soul, a mite towards the construction of a suitable edifice. So I encourage myself to ask your aid in the name of Christ and His Gospel.

My sisters in the faith, you who labor so devotedly for the kingdom of God, be now as always, charitable and benevolent, and aid me in that which I ask you. Among so many Christians it must be easy to collect something for a simple hall appropriate to the worship of God. It is Jesus who makes the request which I now direct to you. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

Accompanying this letter was a note from Rev. J. Beatty Howell, in which he says: "I herewith remit a letter addressed to you by the wife of one of our native licentiates, a young lady of more than usual intelligence and energy. She reads English readily, but has written this in Portugese, which I have endeavored to translate as literally as possible. Sorocaba, in which Donna Palmyra lives, is a city of some ten thousand inhabitants, in one of the best parts of the province. She and her husband have lived there only a year, during which time there have been seven persons added to the church on profession of their faith. The church members number eighteen, and the ordinary Sabbath congregations from sixty to seventy. Two thousand dollars will build them a neat and comfortable chapel. Part of this, and the money for the land, they will be able to raise for themselves."

At Home.

THE DAY OF PRAYER.

What was this in reality? Why was it kept? What good has it done, or will it do? Was it appointed and observed merely to call attention to the wants of our work just now, and thereby, perhaps, induce some to supply them? Was it expected only that the services and meditations of the day would enkindle a new interest and enthusiasm on behalf of this work, and thus give it a sort of impetus of forward movement? Was this the meaning of our "day of prayer," dear Christian sisters?

If it were so, then indeed we might look for little lasting result from it, and we should probably realize even less. But it was *not* all. Neither in the heart of her who first suggested it, nor in the hearts of those who, burdened with their great and growing responsibilities, gladly welcomed it as a source of help and strength, was this the significance or value of that blessed day of prayer. It carried in it far more and deeper meaning than that. Its object was to come to the King with "large petitions" for ourselves and our fellow-laborers in this cause. The need and the request were both great indeed, but the promise is sure, and it remains to us to expect an answer with all the confidence that the promise of God to petitioners can inspire.

It is not needful, or profitable, for us to wait doubtfully with a wavering hope that perhaps the Lord *may* condescend to strengthen and cheer us a little, when He sees that we want it so much. This is not the attitude of His children of old. "I will not let Thee go, except Thou bless me" "Lord, help me!" thrice repeated by the Canaanitish woman with persistent determination to get the blessing she wanted. These are instances of the way in which God would have His people ask, and expect His answer. He would see their faces turned heavenward, in earnest expectation

that sooner or later, in answer to their prayers, the blessing will descend upon their waiting hearts.

Let us then have no half faith or uncertain hopes We have asked, we are asking, our Lord to prosper in our hands the work which He has given us to do. He will do it, not because of the multitude or excellence of our prayers—alas, how few and poor they really are!—but because *they are prayers*, offered in the one only Name, and God's promise of answer cannot be broken.

THE SEMI-ANNUAL MEETING.

THERE was never stronger evidence of abounding vitality and vigorous growth in our Society, than at this "Feast of the Women," held October 28th. A large number of ladies from city and country auxiliaries manifested, by their earnest attention, the deep and personal interest they feel in the cause. The Home and Foreign Secretaries gave, each, a summary of the work of the past six months in her department. In the report of the former, it was stated that Miss Loring has been laboring with great earnestness and acceptance in organizing new auxiliaries and bands, and in stimulating flagging energies. The special *new* work before the Society has been to raise the money necessary to print the Bible for the Laos nation.

The Treasurer's report, with its stern facts and figures, though showing a smaller amount of receipts than for the same time last year, gives no reason for discouragement, but much for *work* and *prayer*. From all these statements we felt impressed that the Master has verified to us His words, "According to your faith be it unto you!" Our faith has been the measure of our success; "Lord *increase* our faith!"

Mrs. Eddy, whose name is so pleasantly associated in our minds with the Sidon School, gave a deeply interesting account of this and other features of her work. She said that missionaries, when on the home resting-ground, need to draw inspiration and encouragement from the overflowing privileges of Christian society rather than to stimulate the zeal of others in the work of missions.

Miss McFarren, who has since returned to her work in Bogota, South America, spoke very earnestly of the success of the Gospel in that country among Romanists and unbelievers. Both of these dear sisters drew all hearts toward them in Christian sympathy as they talked of their life work in "the regions beyond."

The exercises were interspersed with singing, the selections being from our own valuable collection of "Missionary Hymns." When the closing hour arrived, thankfulness for the blessings of the *past*, and trust for the *future*, found expression in the grand old doxology, "Praise God from whom all blessings flow!"

THE LAOS BIBLE.

In our last number we told of a great privilege which our Master had made ours, by directing us towards a new and grand work for Him. He opened the way for us to give the Bible to a nation which had never before had it, and we joyfully followed His leading. And to show how the hearts of others were prepared for this undertaking, we give below some extracts from letters received, enclosing contributions towards it. It was felt to be so desirable that all who wished should bear a part in this blessed work, that the largest contributor to it was asked to allow part of her donation to be used as the beginning of the fund needed to build a home for our faithful zenana worker, Miss Belz, in Etawah, India. This proposal was at once agreed to, with the words, "I would rather that a hundred dollars were given by a hundred individuals, with their prayers, than all by one person."

As soon as the alphabet is received from Mr. McGilvary, the cutting of the type will be begun.

"I send you five dollars, being very anxious to have an interest in every Bible and in every word of truth that shall be printed and sent forth by 'the press and type, which would enable Mr. and Mrs. McGilvary to give, for the first time, a printed Bible to the Laos,' and for want of which 'their hearts were made heavy.' The Lord grant, for Christ's sake, that this may be one of other contributions which shall not cease to flow until 'the commandment

is proclaimed' from the pages of *Woman's Work*, 'Let neither man nor woman make any more offerings' for this work, for 'the people bring much more than enough!' Ex. xxxvi. 4–7. If my gift should by any possibility reach you after 'enough' has been given, I most earnestly ask that its amount be subtracted from the larger contributions to circulate the Bible, and let this be given for the above purpose. I must have an interest by this offering, and by earnest prayer, in every jot and tittle of good that shall be wrought by the issues of this press. You must not despise this day of small things, either in its gift or its prayers; but be certain to let me have a part in this good work.

"P. S.—J. adds one dollar, and I will add one for Mrs. A., so that we shall each, and the whole family, have an interest in the above press and its work. Do not give my name or initials, but simply 'From Matt. vi. 3, 4'—not to be in violation of Matt. v. 16."

"From a child for whom Christ died, and who hopes to be a missionary, for the Laos Bible, $5."

"Please accept the small gift inclosed, sent with the hope and prayer that it may print a page in the Laos Bible, $1. A Widow."

"Dear Christian Friends:—On this day, set apart as a day of prayer, I desire to show my appreciation of the work in which you are so earnestly engaged, by enclosing a check of $25, with the request that it be added to the fund for printing the Laos Bible, with my prayer that God may bless the 'mite' cast into His treasury, and cause it to bring fruit in the salvation of some soul. Oh! when I think that 'one soul is worth more than the whole world,' I am overwhelmed, and hardly dare to ask so great a blessing. But I know that God is able to bless the humblest and weakest instrumentality to His own glory and the extension of the Redeemer's kingdom."

"From a not rich widow, $25."

"From three friends, $170."

Our Hour of Prayer—from five to six every Sabbath afternoon. "And while they are yet speaking, I will hear."

RIO CLARO AND ETAWAH.

Rio Claro has become to many of us a name that at once arouses interest and sympathy in whatever is to be said about it, because it means to us our two beloved missionaries, Miss Dascomb and Miss Kuhl, and the work they are doing there. In the circular which we sent forth this fall to our fellow laborers at home, we mentioned, as one of the objects set before us, a building for the school at Rio Claro. We are now able to state more definitely and clearly just what is needed there. The building is already in use by the school, part of it being also used for church purposes. It is in the centre of the city, a valuable property for the Board to own, because so well suited for the objects both of the school and church. The mission now pays $500 a year for it, which is considered a low rent, but is taken by the owner because of his interest in the mission. The school is growing rapidly, and should have ample room to grow, such as it can only have by the ownership of the house and lot by the Board, free from all uncertainty or risk as to the future. We desire, therefore, to raise *half* of the sum needed to purchase this property, viz., $2000, which we consider as being no more than our fair proportion, Miss Dascomb's school being there accommodated. We can thus aid the Board to this extent in bringing it finally and fully into their possession, and ourselves also feel that those dear ladies in Rio Claro, in whom our interest is so deep and strong, are at least comfortably provided for, without anxiety in this respect.

Since the last number of *Woman's Work* was published, we have been led by our Master to undertake also another enterprise, viz., the building of a house for Miss Belz, our zenana worker in Etawah, India. Mr. Ullman, the missionary of the station, wrote to us of the urgent necessity that existed for such a house being built, owing to the unsafe and miserable condition of the only one which Miss Belz could now occupy. He offered to do a large part of it himself, and superintend personally the whole undertaking, thus securing its being done economically and well, and he asked

us to raise the sum of $2000 in currency for this purpose. We have now about $700 of this in hand, and we hope some of our new auxiliaries, of which we gladly record a goodly company in this number of our magazine, will be inclined to take this as their work for the present year. A copy of Mr. Ullman's letter will be sent to any who desire it, also letters from Miss Belz, which cannot fail to interest any who read them.

A SORROWING FAMILY.

We are sure there are many hearts that will sympathize with Rev. Mr. and Mrs. Farnham, of Shanghai, China, in the sorrow that has come to them. The last mail from China brings the news of the death of their only son, a sweet child, seventeen months old.

He will not return to brighten their home in that dark heathen land, but they will surely go to him, when they have finished their Master's work here.

MORE THAN USUAL.

The Editorial Committee desire to call attention to the fact that the present number of their magazine contains eight more pages than usual, besides the index and title-page for the volume just completed. The pressure of material was so great, and the Committee were so averse to omitting any of it, or holding any back for two long months, during which time new matter would also be constantly accumulating, that they decided to publish the additional pages, although of course this added also to the cost of publication. They ask attention to this fact, mainly in order to impress upon their readers what they feel so deeply themselves, viz., the desirableness of making this a monthly periodical, in order that there may not be so great necessity of limited selection, and reluctant omission or postponement of good material for want of room. As a good friend said the other day, if each subscriber would but obtain *one* other subscriber the monthly issue would be a matter of no difficulty. It rests with our subscribers to have this accomplished or not.

THE GRANDEST WORK.

By Margaret J. Preston.

Suggested by Mrs. Morrison's account of the conversion of Lao-bo-bo, the blind woman of Ningpo, in *Woman's Work* for November, 1874.

The myriad messengers of God
Before the emerald throne
Waited,—in haste to fly abroad,
And make His errands known,
Wherever foot of man had trod,
Or angel wing had flown.

Nor any asked, if great or small
The task, his portioned share:
A kingdom's, or a sparrow's fall,
He held, an equal care;
His work, the same, supreme in all,
Who governs everywhere.

One spirit to a world afar
In utmost æther went;
And one to seek a distant star,
On mission vast, intent;
And one, where circling systems are
Uncatalogued,—was sent.

Came one,—the mightest: O'er his face
He spread his veiling wing,
To soften the effulgent blaze
Of God's forthshadowing,
And craved, that he to Heaven's high praise,
Some added joy might bring.

To him the errand fell:—"Thou seest
Where yonder spark doth shine
Beneath thee,—one among the least
Of these fair worlds of mine;
Yet honored even above the rest,
By gifts the most divine:

"Go tell its dwellers how my Christ,
Through human guise, made dim
The glory that in Heaven sufficed
To dazzle cherubim;
And bid them,—other faiths despised,—
Believe alone in *Him*."

—Again before the emerald throne,
The messengers of God
Stood, flushed with tidings: They had gone
Through realms of space abroad,
Wherever angel wing had flown,
Or foot of man had trod.

And one had triumphs strange, to tell,
By infinite Wisdom wrought;
And one had deeds ineffable,
To grand achievement brought;
And one had mystic lore, to swell
Angelic bound of thought.

"Who hath believèd *thy* report?"
And at the questioning word,
Throughout the bright celestial court,
Uplifting wings were heard;
As tidings of more gladdening sort
Their crowding hosts had stirred.

And as the throb of silence sank
Where loud the song had been,
They parted, seven-fold rank on rank,
To let the angel in,
Who backward from the radiance shrank,
Nor audience sought to win.

Lowly he spake:—"Thy word I bore
To men by sin enslaved;
And thousands heard it o'er and o'er,
Nor grace, nor pardon craved:
Yet one, who never heard before,—
One heathen soul was saved."

Then through the circling ranks serene,
The joy that thrilled the whole,
Brake forth in rapture; while between,
Ten thousand harpings stole:
—The grandest work of all, had been
To save that heathen soul!

LEXINGTON, VIRGINIA.

THE CALIFORNIA BRANCH.

Our Branch has been growing stronger and stronger each month of our present year. Here and there tendrils have been sent out, and little rootlets have been fastened, until lo, and behold, the Branch has budded and blossomed in Nevada, our sister State!

Under our favoring sun and sky our membership has more than trebled, and we are able to report a long list of life members.

Now I hear you ask, What kind of fruit does this wonderful Branch bear? There is a wealth of fruitage, such as cannot be found on any of the world-renowned vegetation of California. Like the fabled palm of the ancients, it has become a bearer of food, of clothing, of medicine, of rich sustenance, and comfort, to all who sit under its shade. And better than these, it brings forth also "the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." But if the Branch be so comely, so fruitful, what must be the parent Tree? As the Tree, planted by the divine husbandman, has its root in Him, so we, being united to our parent stem, derive nourishment and help from it. Our grand Missionary Tree, planted in Philadelphia, having its branches in many states, is perfect in symmetry, each branch, and leaf, and shaping fruit, sustaining equal relationship to every other branch, and leaf, and fruit. And this is our special glory and beauty. And while

"We mark her towering branches,
And her deep rootage strong;
We hear among the quivering leaves,
Her sweet, unending song.
Unshaken on eternal hills,
Immovable she grows,
To yield for all the world a balm
Which heals the sinner's woes."

TAKE COURAGE.

Many of our good sisters who have feared that not much could be done in *their* church, were an auxiliary to be organized, have

been surprised at the result of their efforts. One writes to us at the close of the first year: "We find that we have far exceeded our most sanguine hopes at the beginning. We then began to work in great weakness, as we supposed, and with much fear. A part of this fear was, that our annual church collections would proportionally diminish, as we gave in our Society. But we are glad to say that increased interest in the whole work of the church seems to have been excited in all, so that *all the church collections have been considerably larger than ever before.* And now we enter upon our second year with new faith and hope, and warmer zeal. We bless God for what He has enabled us to do in this blessed work of sending the precious news of salvation to our heathen sisters, and feel that He alone deserves all the praise."

And the same record comes from other churches; "larger church collections, and new faith and energy." Make a beginning, dear sisters, those of you who have not already done so, and God will bless you in the effort, even though the beginning be very small. Trust Him in this work as truly and fully as in that of your own salvation.

"Better hath He been for years
Than our fears."

"PRAYING THROUGH IT."

Under this title, a year ago, we published an extract from a letter from an earnest worker who has since herself become one of the band of missionaries. In it she says of *Woman's Work:*

"I have a way of reading it all my own, which is to *pray my way through it.* Oh! how it rejoices my heart and increases my faith to go thus from beginning to end, thanking God for every evidence of the onward march of His cause, for every blessing of fruit gathered by the weary laborers in the vineyard; praying earnestly that God may answer every cry for help, and crown with richest blessings every brave, true-hearted missionary who waves the banner of Christ in the dark places. *I know that our God answers prayer.*"

Her words have touched a chord in more than one heart, and

it is a great pleasure for us to know that if an occasional copy of our magazine fall into the "waste basket," there are many others which are read and re-read, and given to friends, and—best of all—"prayed through." From the many words of cheer and comfort that come to us constantly from our readers, showing us how truly we are supported by them, how closely we are all bound together in our work for the Master, we cannot forbear giving a few sentences. One writes: "I do not know how any Christian woman could consign *Woman's Work* to the waste basket before, or *after*, reading it. I have had all the numbers since last March, and have only the November one now, but none of them have been destroyed at home, for I have given them to friends as soon as we have finished reading them. The love of God and His glorious work in the missionary field, glows brighter in my heart at every reading of your dear little magazine."

Another: "I can assure you that none of *my* numbers of our magazine find their way into the waste-paper basket, but are read, and re-read, and then given to friends who esteem it a great privilege to receive them. It seems to me that each number becomes more interesting than the one before it."

Another: "The lady in Colorado is not the *only* one who 'prays through' *Woman's Work*. God aid you in preparing every number, and make it instrumental in awakening many to duty!"

Another: "An article entitled, 'Praying Through It,' a few months since, impressed me much I am following the example of that dear sister, and thank her for the suggestion."

May there be many of our readers who will give it such *prayerful* perusal this year!

A WORD TO SECRETARIES.

THE Secretaries of our Auxiliary Societies will, before long, receive blanks for their annual reports like those sent out last year. We earnestly beg each Secretary to fill the blank and return it to the Home Secretary of the Parent Society by the first of April, or, at the very latest, not after the fifteenth of that month.

Auxiliaries, connected with Presbyterial Societies, will receive the blanks from the Presbyterial Secretary, to whom they should be returned in time for her to make her report early in April.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Greenville, Pa.
Reynoldsville, Pa.
Academia, Nickelville, Pa.
Callensburg, Pa.
Romulus, New York.
Jacksonville, Kent, Pa.
Ebenezer, Pa.
Clarksburg, Pa.
Boiling Spring, Pa.
Mechanicsburg, Brush Valley, Pa.
Clinton, Pa.
Bethel, Pa.
Taneytown, Maryland.
Rural Valley, Pa.
Indiana, Pa.
Glade Run, Pa.
Cherry Run, Pa.
Worthington, Pa.
West Glade Run, Pa.
Slate Lick, Pa.
Shrader's Grove, Pa.
Concord, Pa.
Mahoning, Pa.
Elderton, Pa.
Currie's Run, Pa.
Oxford, Chester Co., Pa.
Greensburg, Pa.
Parker City, Pa.
Venango, Pa.
Middle Sandy, Homeworth, Ohio.
Canfield, Ohio.
Fairview, Pa.
Girard, Pa.
Huntington, Long Island.
Union City, Pa.
Clintonville, Pa.
Piney Creek, Md.
Woodside Miss. Soc., First Reformed Church, Phila.
Dunlap Creek, Pa.
Westminster Ch., Sacramento, Cal.
Howard Ch., San Francisco, Cal.
Brooklyn, Cal.
Carson City, Nevada.
Scrubgrass, Pa.
Mt. Gilead, Ohio.
Brown, Ohio.
Kingston, Ohio.
Ostrander, Ohio.
Berlin, Ohio.
Milford Centre, Ohio.
Iberia, Ohio.
Bethany Church, Bridgeville, Pa.
Pleasantville, Pa.
Jennings Auxiliary, Sharon, Pa.
First Church, Oswego, N. Y.

BANDS.

Infant School, Olivet Church, Phila., "Jesus' Little Lambs."
Queen Esther's Band, Milton, Pa.

NEW LIFE MEMBERS.

Miss S. B. Loring,
Miss Anna Scott,
Miss Julia B. Waller,
Mrs. Alfred De Witt,
Dr. Ferdinand De W. Ward,
Mrs. F. De W. Ward,
Mrs. Elizabeth Streeper,
Mrs. Anna K. Barr,
Mrs. Louise P. Meloy,
Miss Hannah Miller,
Mrs. Lucy E. Serier,
Mrs. Charles Talbot,
Mrs. Jane B. Howard,
Mrs. William Cameron,
Mrs. Susan Weaver,
Miss Harriet McCreary,
Robert N. Willson,
Rev. Robert Alexander,
Mrs. Rev. Robert Alexander.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from October 1, 1874.

SPECIFIC APPROPRIATIONS.

Allentown, N. J., Mrs. Dr. Howell, towards new Schl. building, Rio Claro, Brazil, $1 00

Alliance, Ohio, ladies towards sup. and passage money, Mrs. Weaver, . . . 15 00

Baltimore, Md., A friend, for Laos Bible, . . . 5 00

Baskingridge, N. J., Pres. Ch. Aux. Soc., sup. two native teachers, Furrukhabad, 55 00

Belvidere, N. J., 1st Pres. Ch. S S., sup. John M. Sherrerd, Miss Nassau's Schl., Benita, . . . 25 00

Bethlehem, N. J., Pres. Ch. Aux Soc., for Syria, . . 32 00

Brandywine Manor, Pa., Aux. Soc., sup. Mrs. Wherry, . 41 50

Cedar Grove, Pa., S. S., sup. "Katie," scholar, Gaboon, 15 00

Cedarville, N. J., Geo. T. Whitaker, 3 doz. dolls, Mrs. Wherry's school, Lodiana, India, value not given.

Chambersburg, Pa., Mrs. L. W. Kennedy, for Laos Bible, 5 00

Cincinnati, Ohio, Mt. Auburn Pres. Ch. "Mission Band," sup. scholars at Gaboon, $115; 3d Church, Mission Band Miss M. R. Harkins' S. S. class, sup. pupil Mrs. Calderwood's Schl., Saharanpur, $10 . . . 125 00

Clarion, Pa., Aux. Soc., sup. schools under Misses Dascomb and Kuhl, Rio Claro, Brazil, ... 50 00

Clark, Pa., Presb. Ch. Aux. Soc., sup. school under Mrs. Fannie R. Newton, Lahore, ... 34 75

Cleveland, Ohio, Memorial Church S. S., *special* for Miss Dascomb, Rio Claro, $10 25; *special* for Rev. Gurgius Akle, Gherzoos, Syria, $10, . 20 25

Cleveland, Ohio, Presbyl. W. F. M. S., sup. Miss Sellers: Chester Aux. Soc., $20 60; Cleveland, Euclid st. Ch., $10; 1st Gh., $3; Collamer Aux. Soc., $7 50; Rome Aux. Soc., $8 50; Willoughby Aux. Soc., $11 10; Windham, Mrs. Shaw, $1, . $61 70

Cochransville, Pa., Pres. Ch. Aux. Soc., sup. school under Mrs. C. B. Newton, Lahore, ... 50 00

Coleraine Forge, Pa., Three friends, for Laos Bible, . 170 00

Collamer, Ohio, "Collamer Mission Band," sup. scholarship in Kolapoor, . . 30 00

Columbia, Pa., Aux. Soc., sup. Miss Annie Scott, India, ... 100 00

Columbiana, Ohio, Ch. Aux. Soc., towards Mrs. Weaver's passage money, . . 5 50

Concord, Ohio, ladies towards sup. and passage money, Mrs. Weaver, . . . 7 70

Cross Creek Village, Pa., Aux. Soc, sup. Mrs. Easton, Tabreez, ... 50 00

Deerfield, N. J., Aux. Soc., sup. Josephine, Bible Reader, Africa, . . . 28 00

Deerfield, Ohio, Ch. Aux. Soc., towards sup. and passage money, Mrs. Weaver, . 34 38

Downingtown, Pa., Pres. Ch. S. S., sup. girl at Dehra school, ... 15 00

Easton, Pa., Brainerd Pres. Ch. Pastoral Aid Soc, towards purchase of printing press for Siam, . . . 50 00

East Palestine, O., ladies, towards sup. and passage money Mrs. Weaver, . . 11 15

Elizabeth, N. J., "A lady," for Laos Bible, . . . 2 00

Elizabeth, N. J., Aux. Soc., sup. Mrs. Hutchinson, Mexico, $50; 2d Pres. Ch. S. S. Mission Band, scholarship Mrs. Wilder's school, Kolapoor, $30, . . . 80 00

Elizabethport, N. J., Pres. Ch. S. S. "Band of Cheerful Givers," sup. girl Gaboon, $30; sup. Gaboon Mission, $37, . . . 67 00

Ellicott City, Md., Aux. Soc., Mrs Nevius' special work, Chefoo, ... $76 00
Fort Wayne, Ind., Aux Soc., sup Mrs. Farnham, Shanghai, ... 200 00
Freehold, N. J Aux. Soc., for Miss Scott's passage money, 42 00
Freeport, Ill., Aux. Soc, for Laos Bible, . . . 10 00
French Grove, Ill., Aux. Soc., for Laos Bible, . . . 16 95
Geneseo N. Y, Central Ch., Butler Band, sup. Sahdie of Dizza, $14; Aux. Soc, sup in part scholarship Miss Allen's school, Mexico, $71 40, ... 85 40
Gettysburg, Pa., Miss Harriet McCreary, for Laos Bible, 25 00
Grafton, O., Pres. S. S., sup. "Akam," under Miss Hattie Noyes, Canton, . . 30 00
Greencastle, Pa, "From Matt. vi. 3, 4, not to violate Matt. v. 16," for Laos Bible, . 7 00
Harrisburg, Pa., 1st Pres. Ch. Aux. Soc, scholarship Sidon school, . . . 44 00
Hoboken, N. J., 1st Pres. Ch., sup. teacher Sidon school, 50 00
Holmanville, N. J., Pres. Ch., Miss Mary B Foster, Miss Scott's passage money, . 2 50
Honesdale, Pa., "Hopeful Workers," sup. scholarship under Miss Nassau, Africa, 25 00
Honeybrook, Pa., Mrs. F. G. Lewis, sup. Mrs. Wherry's school, Lodiana, $25; a friend, do, $25, . . . 50 00
Iowa. "Friends in," for Laos Bible, ... 25 00
Jacksonville, Pa., Pres. Ch. Aux. Soc, for Laos Bible, 26 67
Jamesburg, N. J., Pres. Ch., Miss Scott's passage money, 30 00
Jeffersonville, Ind., Aux. Soc., sup. Kam Dyal, Morgan school, Furrukhabad, India, 27 00
Kittanning, Pa., 1st Pres. Ch. Aux Soc., sup. Mrs. Eckard, Chefoo, . . . 155 00
Lexington, Mo, Aux. Soc., for Laos Bible, . . . 15 00
Logansport, Ind., "Cheerful Givers' Band," sup. scholar "Amelia," Gaboon, . . 30 00
Luzerne, N. Y., Mrs. Alex. Rankin, for Laos Bible, . 5 00
Middle Sandy, O., ladies, towards sup. and passage money Mrs Weaver, . . $8 00
Monongahela City, Pa. Pres. S. S, sup. "Kasor," Dehra school, ... 30 00
Mt. Airy, N. J., Aux. Soc., acct. of sup. scholarship, Kolapoor, ... 15 00
New Albany, Ind., Pres. Ch. Aux. Soc., sup. Mrs. Carrothers, ... 137 80
Newark, N. J., Mrs. C. W. Wheeler, for Laos Bible, . 5 00
Newark, N. J., Presbyl. W. F. M. S.; Bloomfield. 1st. Ch. Aux. Soc., sup. Miss Mattie Noyes, $120; Bloomfield, Westminster Ch. Aux Soc., sup Miss Mattie Noyes, $51 10: Caldwell, Aux Soc, sup. schools, Canton, $87 50; Newark, Central Ch., sup. schools, Canton, $72 50: High St. Ch, towards sup. Mrs. B. L. Henry, Canton, $76 54; Park Ch, Jedaide building, Syria, $64 50; South Park Ch., sup. Miss Shaw's school, Canton, and education of 7 girls, $180 58; Wickliffe Ch., sup. 2 pupils boarding school, Canton, $70, . . 722 72
New Lisbon, O., Mission Band, towards Mrs. Weaver's passage money, . . . 10 00
Newtown, Pa., First Day School, sup. "Katie," scholar, Gaboon, . . . 10 00
Orange, N. J., Central Pres. Ch. Aux. Soc., sup Mrs. McGilvary, $200; 1st Pres. Ch. Aux. Soc., sup. Miss Crouch, $200, ... 400 00
Oxford, N. J., Aux. Soc, contents of mite box, for Laos Bible. 50 00
Pana, Ill., Aux. Soc., Mrs. W. H. Bird, for Laos Bible, 5 00
Pennington, N. J., S. S. Band, education little Syrian girl, Sidon school, . . . 45 00
Philadelphia, Alexander Pres. Ch., Sheshadri Band, sup. teacher "Inaiyat Ali," Furrukhabad, $55; Arch St. Ch. Aux. Soc., sup. Mrs. Walsh, (*gold*), $100; Calvary Pres. Ch., "Day

Dawn Band," towards sup. Mrs. Janvier, $25; Chestnut Hill Pres. Ch. Aux. Soc., sup. teacher Beirût Seminary, $100; Germantown, 1st Pres. Ch. Aux. Soc., sup. Miss Gamble, $150; Pulaskiville Mission School, sup. Miss Gamble, $40; Market Square Pres. Ch., Mr. Cowan's S. S. class, towards sup scholar, $8 51 ($198 51); Green Hill Pres. Ch. Aux. Soc., sup. Miss Lydia Walker, Odanah, $44 75; Johnstone Aux. Soc., sup. Mrs. Baird, Odanah, $55 88; North Pres. Ch. B. L. Agnew Band, for Sidon, $56; Aux. Soc., sup. village school, Jedaide, Syria, $100; Old Pine St. Ch., "Workers for Jesus" Band, sup. two Bible Readers, Mynpurie, $50; for Laos Bible, $3 75 ($53 75); Walnut St. Pres. Ch., Mrs. Stidham, sup. Christiana Houston, Dehra School, $65; Woodland Pres. Ch. Aux. Soc., sup. Miss Nassau, $161; for Syrian mission school, $40; Sabbath-schools, towards sup. Miss Nassau, $60; Mrs. W. E. Schenck, for Laos Bible, $100; T. F. McKee, for N. Am. Indians, $2 ($363); a child who hopes to be a missionary, for Laos Bible, $5; a widow, for Laos Bible, $1; "E. M.," for Laos Bible, $1; friends of Miss McFarren, sup. of schools under her care, Bogotá, *special*, $250; "a friend," Germantown, for Laos Bible, $20; Miss Anna De Forest, Germantown, for Laos Bible, $10; Miss K. M. Linnard, for Laos Bible, $10, . . $1513 89

Pittsburgh and Allegheny Committee, Pa.; Allegheny, 1st Ch., sup. Bible Reader, Persia, $75: North Ch., $37; 2d Ch., $35; Bethel Ch., $137 50; Lawrenceville, $60; Sewickley, $13 50; Shady Side, $50 75; Miss Gordon, refunded money, sent for outfit, $200 80 ($534 55); (of which, for outfit Miss Hardie, $200, passage money of Miss Hardie, $334 55); Monongehela City Aux. Soc., sup. teacher, Mainer, $55; Pittsburgh Central Church, sup Mrs. Tracy, $50 ($714 55); 4th Pres. Ch. S. S., sup. scholar Mrs Alexander's school, Mynpoorie $7 50, . $722 05

Plainfield, N. J., Aux. Soc., sup. Mrs. Kellogg, $73 10; Aux. Soc., *special*, $35 00, . 108 10

Pleasant Valley, O., towards Mrs. Weaver's passage money, ... 16 50

Poland, O., Aux. Soc., towards Mrs. Weaver's passage money, . . . 10 00

Poughkeepsie, N. Y., "Willing Workers," for Laos Bible, ... 5 00

Rochester, N. Y., "St. Peter's Mission Band," sup. little Rachel, Oroomiah Seminary, ... 32 80

Rome, N. Y., Aux. Soc, sup. Mrs. McKay, Bible reader, Gaboon, ... 16 37

Romulusville, N. Y., Aux. Soc., for Laos Bible, . . 50 00

Salem, O, Aux. Soc., for Laos Bible, $18 50; Sabbath-school, for Laos Bible, $11 50; Infant School, for Laos Bible, $10; monthly concert collection, for Laos Bible, $ 0, ... 50 00

Saratoga Springs N. Y., "a not rich widow," for Laos Bible, ... 10 00

Savannah, O., "Maggie Shaw's S. S. class," for Laos Bible, 7 00

Shelby, O., Miss Mary J. M. Cummins, for Mrs. Mateer Tungchow, *special*, . . 10 00

Sparta, N. Y., 1st Pres. Ch. Aux. Soc, for Laos Bible, 25 00

Stockton, N. J., Aux. Soc., sup. teacher village school, Saghbin, Syria, . . 40 00

Summit, N. J., Central Pres. Ch. "Summit Miss. Band," balance, sup. Duji, Miss Walsh's school, Allahabad, 14 00

Tenafly, N. J., Pres. Ch. Aux. Soc., sup. Sophia Baharsa, Dehra school, . . 50 00

Titusville, Pa., Aux. Soc., sup. Mrs. Wyckoff, Futteghur, . $81 38
Trenton, N. J., Mrs. Fred. J. Slade, sup. Miss Wilson, Allahabad, . . . 150 00
Utica, N. Y., Miss Sarah Gilbert, for Laos Bible, . . 50 00
Warren, O., Aux. Soc., towards passage money Mrs. Weaver, ... 16 00
Warsaw, N. Y., Pres. Church Aux. Soc., for Mexico, . 25 00
Watertown, N. Y., 1st Pres. Ch. Aux. Soc., towards sup. scholarship Miss Allen's school, Mexico, . . . 12 00
West Middlesex, Pa., Mrs. Julia M. Woods, for Laos Bible, ... 1 00
Wheeling, W. Va., Miss Otto's S. S. class, $3 35; William Todd's S. S. class, 25 cents —for Mrs. Ford's Seneca Mission, ... 3 60
Wilkesbarre, Pa., Aux. Soc., sup. Mrs. Graham, Kolapoor, ... 300 00
Wilkinsburg, Pa., Beulah Ch. Aux. Soc., sup. Mrs. Barber, Ratnagiri, India (*gold*), 50 00
Williamsport, Md., Ch. Aux. Soc., sup. scholars Mrs. Capp's school, China, . 27 50
Williamsport, Pa., 1st Pres. Ch. Aux. Soc., sup. Belinda, zenana teacher under Mrs. Wherry, and of Mrs. Wherry's school, . . . $25 00
Williamstown, Pa., Miss. Band sup. "Celia Dorsey," scholar, Gaboon (*gold*), . 20 00
Wilson, Niagara Co., N. Y., Pres. Ch. S. S., sup. Miss Walker, N. Am. Indians. . 30 00
Youngstown, O., 1st Pres. Ch. Aux. Soc., sup. and passage money Mrs. Weaver, $47 10; for work in Mexico, $13, . 60 10
Zanesville, O., "We Girls" Band, sup. scholarship Mrs. Wilder's school, Kolapoor, 30 00

$7,165 26

Out of contributions to General Fund, previously acknowledged; Burlington, N. J., Miss Hannah Taylor and two friends, Miss Scott's passage money, $25; Columbus, O., 2d Ch. Aux. Soc., sup. Mrs. Pond, $30; Freehold, N. J., friends, per Mrs. M. M. Parker, for Miss Scott's passage money, $16; Mount Holly, N. J., Miss Jane Ten Eyck, for Miss Scott's passage money, $25, . . $96 00

CONTRIBUTIONS TO GENERAL FUND.

Amwell, N. J., United First Pres. Ch. Aux. Soc., . $25 50
Ashland, N. Y., Aux. Soc., . 4 47
Ashtabula, O., Aux. Soc., . 20 00
Baltimore, Md., 12th Ch., "Wylie Band," . . . 10 00
Bound Brook, N. J., "a few ladies," 20 00
Bridghampton, N. Y., "R.," 2 00
Camden, N. J., Aux. Soc., . 23 80
Carlisle, Pa., 1st Ch Mission Band, ... 14 00
And box of useful and fancy articles sent to Female Seminary, Beirût.
Cedarville, N. J., 1st and 2d Pres. Churches, . . . 18 00
Chester Co., Pa., Mrs. John Esler, ... 3 00
Cincinnati, O., Mrs. Andrew C. Kemper, $5; Miss Sarah G. Poulson, $5; Carrie and Carr Kemper, $1, . . 11 00
Claysville, Pa., Ch. Aux. Soc. $42 00
Cochecton, N. Y., dying gift of Jennie Naughtin, . . 50
Colcraine, Pa., Union Pres. Ch. Aux. Soc, ... 26 45
College Hill, O., Mrs. Eleanor McMillan, ... 50 00
Danville, Ky., Mr. Charles Talbot, ... 25 00
Dresden, O., Aux. Soc, . 25 60
Erie, Pa., 1st Pres. Ch. Aux. Soc, ... 50 00
Flemington, N. J., Aux. Soc., 62 90
Fredericktown, O., Aux. Soc., ... 23 00
Glenmore, Pa., Mr. John Weaver, ... 50 00
Groveland, N. Y., Pres. Ch. Aux Soc., ... 41 24
Hollidaysburg, Pa., Aux. Soc, ... 104 00
Indianapolis, Ind., "H.," . 25 00
Island Creek, O., Aux. Soc, 13 07

Jackson, O., Pres. Ch. Aux. Soc.,	$16 00
Jonesboro', Tenn, Aux. Soc.,	27 08
Lafayette, O., Pres. Ch Aux. Soc.,	3 45
Lawrenceville, N. J., Aux. Soc.,	75 00
Lebanon, O., Pres. Ch. Aux. Soc.,	27 50
Lewisburg, Pa, Pres. Church Aux. Soc.,	50 00
Lordstown, O, Mrs. Ann Cunningham, $5; Miss Alice Cunningham, $5,	10 00
Middle Spring, Pa., Aux. Soc.,	25 50
Milton, Pa., "Queen Esther's Band,"	6 72
Newstead, N. Y., Mrs. H. S. Jones,	[illegible]0 00
Ogden, N. Y., Centre Ch. Aux. Soc.,	17 00
Philadelphia, Cohocksink Pres. Ch. Aux. Soc., $110; N. Pres. Ch. S. S., No. 2, $22 50; a friend, $5; "A." $2; Anna's mother, for little Anna, deceased, for Dora's slippers, $5; Cash, $100; Miss Mary Boardman, $10; Mrs. Henry H. Reed, $3; Mrs. John B. Love, $50; "O.," $2; "S. S. N.," $5,	314 50
Plainfield, O., Cash,	1 00
Pottstown, Pa., Aux. Soc.,	25 00
Roselle, N. J. Miss Hannah Miller,	$25 00
Springfield, Mo, S. W. Mo. Aux. Soc.	22 10
St. Clairsville, O., Ch. Aux. Soc.,	100 00
The Square, Cayuga Co., N. Y., Aux. Soc.,	6 00
Thompsonville, Pa., Centre Ch. Aux. Soc.,	20 00
Union Corners, N. Y., Aux. Soc.,	15 00
Vernon, Ind., Aux. Soc.,	23 00
West Lebanon, Pa., Aux. Soc,	15 00
	$1,525 38

Total receipts October and November, 1874,	$8,690 64
Previously acknowledged,	10,704 40
Balance, May 1, 1874,	65 20
Aggregate from May 1, to December 1, 1874,	19,460 24
Aggregate for corresponding period last year, including bal. May 1, 1873, of $1,370 74,	21,731 68
Difference in favor of last year,	$2,271 44

MRS. J. D. MCCORD, *Treasurer*,
1334 Chestnut Street.

PHILADELPHIA, December 1, 1874.

TO THE MOTHERS.

A MOTHER, writing of a bright, beautiful boy whom the loving Father had taken from her arms to His blessed home, says: "I know there are hundreds of weeping mothers who feel as I do to-day, and thus there is a bond of sympathy between us. I ask that there may also be a pledge of greater consecration to God, especially in the work of missions. Let us give our children who remain, to Him, and ask our friends to pray with us that they may be called to His service. Why not talk to the little ones of this, as of any other plan for life? Dear sisters, bereaved as I have been, will you join me in this consecration?"

Our Little Workers.

A SYRIAN WOMAN WITH HER BABY.

This woman lives in Syria, on the shore of the Mediterranean Sea. We could probably find her now, as this picture was only taken a little while ago.

See how dark she is! That is because she stays out in the sun all day, with only that handkerchief that you see around her head. If we speak to her, she will answer us in Arabic. Hear her say "Good morning:" "Subhak bil heir." If we ask her what is her religion, she will say, "Muslemeyeh," which tells

that Mohammed is her prophet, and the Koran is her Bible. But she knows very little about any religion, for Mohammedans do not seem to think that women have souls. She does not veil her face, as most women in Syria do, because she belongs to the poorer classes; but if she speaks to a man, she will draw the veil round so as to cover her lips, which is a sign of humility.

Now, about that baby. Are you not glad it is not "our baby," slung across its mother's back, and hanging by a cord over her head in that old, dirty piece of cloth, its bare feet looking so pitiful? To have its picture taken, its mother has put one hand up to hold the cloth open, but usually all one sees is a bunch on the mother's back, from which come feeble, half-smothered wails, and little feet dangle.

When it was born, it was wrapped round and round in long strips of cloth, which are its only clothes, just as the infant Jesus was wrapped by his mother in swaddling clothes. Poor baby! It will grow up among the dogs, which always abound around Arab tents, and among the donkeys and goats and chickens, and only be a little wiser than the second of these.

Will she have a doll to play with? She will never see one. Any pictures? No, not one. Will she be taught to read? No. Will she ever hear that she has a soul? No. Will she ever learn about Christ? She will never hear His name, unless you children send her books, and send teachers to teach her about Christ and salvation.

Now, about the jar at the woman's feet. There are no tin pails in Syria, nor wooden pails, to carry water in, only earthen jars, and the women now go to the wells and fountains and fill these jars as they did in Rebecca's time. Some women carry three jars at once, one on their head, one on the shoulder, and another under the arm, and they are quite heavy, too.

Probably the jar in the picture is full, and she wants to drink, and so has brought that smaller jar, which she holds in her hand, and will use it as we would a cup or a tumbler. I wish I could take you to a pottery where these jars were made, and show you the potter shaping the clay with his hands, while he makes it re-

volve quickly on a wheel which he turns with his foot, just as was done in the prophet Ezekiel's time.

Woman and baby! Shall we ever really see you? Yes, we will stand face to face with you before the great white throne. Oh, woman! oh, baby! at which hand of the Judge will you then stand? Children who read this, will you do what you can that they may stand at the right hand on that day?

LITTLE JANE.

Mrs. Eckard writes to the Maria Grier Band of Newark, N. J., about Jane, the little Chinese girl they are supporting, and this is what she says of her:

"I have no boarding school, so Jane and one other little girl are more like my own children than mere scholars. They are with me much of the time, and every afternoon, after lessons are over, come into the nursery for a play with my own little folks. Jane is the elder of the two, a medium height for her age, not pretty, but with a pleasant, gentle manner that attracts one very soon. She is getting on nicely with her lessons, and is trying very hard to learn to write that she may send you a letter. I am afraid you must have some patience though and not look too soon for the letter, for it will take her some time, I know, to master the odd Chinese characters she will have to make.

"She says: 'I thank the boys and girls in the great Flower Flag country (America) for being so kind to me. I will try to be a good girl that they may love me as I do them.' She has learned a number of hymns, many of which I am sure are familiar to you. 'I'm a pilgrim, and a stranger,' 'Jesus loves me,' 'There is a happy land,' are among them. Every Sabbath evening, just at twilight, you can think of Jane as going over these beautiful hymns with her companion Emily and my own little boy Max, he singing them all in Chinese with them.

"Jane has a father and mother and two younger sisters. Her father has been an opium smoker, but is trying just now to break off from this dreadful habit. I can only get a promise from

her parents to allow Jane to remain four years with me, so will you not all join with me in praying very earnestly for her salvation? The child is already betrothed, and that to a heathen, of course, so help me with your prayers—please ask that this little girl may not leave my home without a sure hope in our Saviour. I dread the thought of ever letting her go into a heathen home, but if she has learned to love the one true God I can trust her anywhere with Him.

"Jane has learned to read nicely; she reads in turn at morning prayers, and I have found her in the school room, in play hours, reading her Bible with interest. I think she is learning to love it, and this, with an earnest effort to be truthful that I have noticed in her, makes me hope that she may soon be a true Christian. A Chinese child has little, if any, regard for the truth, they are often taught to deceive, and so this is one of the first evils which Christian teachers have to combat. I have been very glad to find Jane has lately told the truth, even when she knew she might suffer from so doing."

THE BOAT AND PETS AT BENITA.

By Miss I. A. Nassau.

I WISH that all who contributed to the purchase of my little "Evangel," the fairy-like boat for Bolonda, could see how it bounds over the waves. Last Sabbath as we returned from church, and came around the first reef of rocks that run out between Bolonda and Mbâde, four young men were rowing, and Miss Jones, wrapped in her waterproof, was sitting by my side, as I held the ropes and steered the boat, when several large waves struck the boat on her side, and gave some of the boys a dash of water, but there was no danger. We keep the boat in the boat-house which is on the beach. I have been trying to have a canvas cover made for the boat from the old sail cloth of the "Elfe," and this will keep it clean. It is Monday morning work for one or two of the boys to wash and dry the boat, for as we sometimes get a piece of a wave over the side of it, there is water inside.

Choli, the donkey, is a very good beast. He looks quite handsome, though he is but a *donkey*, when he is saddled and bridled. As yet we ride him only about the grounds. The animal seems quite intelligent. One day last week I saw him galloping to the beach, and in a few minutes he came up as fast as he went down braying most piteously until he reached the porch. It was spring tide, and a big wave had dashed on him, and given him a good fright, but he soon calmed down, when I put my arm around his neck and talked to him. He follows me like an affectionate dog.

My goat, "Brownie," is the same good goat as ever. A pretty black cat, and a grey one complete the list of my animals. Miss Jones has three dogs, rat terriers. You will wonder why we keep so many animals; well, they are useful to us and will be, in time, to the people who will imitate us, and try to get them. I wish the poor people here would keep cattle, so they would not have to do without meat for a week at a time, as they do now in the dry season. Then fishing is very difficult on account of the rough sea.

A JAPANESE GIRL'S LETTER.

Miss Gamble, a dear missionary lady in Japan, sends us this letter and says: "Inclosed is a Japanese letter of the most polite style. It was written by one of the girls whom I first taught. The translation is hers also; she is a very admirable girl, one whom you could take into your heart."

Dear Friend: I am very glad that I can send you a letter. I do not see you yet. I hope you are all well. Miss Gamble is a very good teacher, and she taught me very good about the true God. She is very kind and gentle, and does a great deal of kindness to me, and I am so happy I cannot say it all. I am sorry I cannot live with her now, because she went to live in another place. She asked me to send to you this Japanese letter. I can not do well, but I will send. I hope you will all be happy.

W. P. B. M.

Northwestern Department,

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

WEST AFRICA.—Benita.

TRANSLATED BY MISS NASSAU.

TO SOCIETY IN MINNEAPOLIS, MINN.

Miss Bella A. Nassau has told you that I am one of her schoolboys, and she told me you would like me to write you a letter.

I have been staying with the mission about four years. I was with Miss Nassau first, and she spoke to me about becoming a Christian, and from that time the thought has grown stronger and stronger.

Before she departed to visit America I was in the inquirer's class. Also she spoke with me that I must be one of those who should preach the Gospel of Christ, and that thought has become larger and larger in my heart. I rejoice in this, for it is a good thing to see our own people come out of the chains and darkness of their heathenism.

And when God opens the door of salvation, saying, "The day of salvation is come," it is a good thing to see people entering therein. Now the light is come to us. I believe by the grace of God, the light dwells in my heart, and I hope to preach the blessed Gospel, but not with my own power. No good thing comes from the heart of man. Pray for me that I may be steadfast by the help of God who worketh all things according to the counsel of His own will.

Please pray very much for me.

FRANK MYONGO.

CHINA.—Canton.

MISS LUCY A. CROUCH.

OUR boarding school is now very full. We have twenty-three girls and ten women, all that we can possibly take unless we enlarge our buildings. We have had many applicants, and it is sad to say, "we have no room." I often wish that our building was as large again as it is. We do need more room *very much*. The school is flourishing; the religious element is strongly predominant; of the twenty-three dear little girls more than half are followers of the dear Saviour. Not nearly all have yet made a public profession of that blessed Master, but greatly desire to do so. They are deterred from it by their friends. Dear ladies, pray with us that these hindrances may be removed, or that the girls may have grace given them to go forward and do the Lord's will. . . .

They have a prayer-meeting by themselves every Friday afternoon, which they take turns in conducting. Dr. Happer's little girls meet with them. At these meetings the dear little girls wrestle with God for the conversion of their parents and friends. At the last prayer-meeting before vacation, the little girl who led the meeting read the story of the Israelites worshipping the golden calf. She spoke of their knowledge of the true God, and how they had turned aside; then she applied it to those who know *now* of the true God, and she pleaded with her companions, when they went to their homes and found the idols set up, not to turn from the true God as Israel did and worship the idol, but to stand firm as a worshipper of the living God. Such things are indeed touching, yet how encouraging to the hearts of those who have left all to tell the glad news. . . . The woman's school is also very prosperous. We have four good women who are almost ready to enter the field as Bible women. We feel greatly rejoiced over this increased force.

DAKOTA TERRITORY.—Flandreau.

MY FRIEND:—The letter you wrote to me on March 25th has been brought to me, and I wish quickly to reply to your inquiries.

My parents worshipped idols and firmly trusted in such things, and I, growing from them, respected and followed all their customs. But then I thought I did well in so doing, and so became miserable. I did as pleased me the things which are not good. I was partaker with murderers, adulterers and thieves, and loved such things. I also worshipped stones, and so I wandered and I was about to die on account of these things, so I thought. Then again suddenly I slept, and I awoke and found myself chained. I came to myself, and I was considering, and I thought it was the great God whom I heard saying, "You shall always be like my children; therefore trust in me." I thought I heard Him say, "And though your sins be many, repent, trusting in Jesus, so you will not die having them, and so you shall enter heaven." And water was poured on my head (I was baptized), and he said, "look up." And behold I had thought it was God, and behold it was Thomas S. Williamson. Thus first I beheld the light, and then I believed Him who made heaven and earth. Then I was four winters in prison near Rock Island. But I always reverence the great God first spoken of, and esteem Him good, and holy, and merciful, and though my sins are many, Jesus my Saviour blots them all out, and I continually blame myself and pray to the great God. Then on the the 27th of July, 1866, I was made an elder in the church, and I began to speak God's word, and because I always acted not in my own strength, I was chosen three times, and then I was licensed to preach on trial, and then I was ordained to preach the Gospel.

Of communicants, I have 139 names of men and women, and I have baptized 37 children. We have two meetings for worship on the Holy Day, and prayer-meeting on Thursday; and the women meet for prayer on Saturday. There are few who help me. As I labor I think of this passage of the Bible which you may see. Romans vi. 14, 15. In love I take you all by your hands. This is all I will say now.

WILLIAMSON O. ROGERS,
OWANCAMAZA—All-over-metal.

PERSIA.

Rev. James Bassett.

Tagreesh near Teheran.

I am just now much interested in the report of two colporteurs whom I recently sent to Yzd. This city is about two hundred and fifty or three hundred miles southeast of us. It is noted as being near the centre of the desert of Khorassan, and also as containing the only considerable remnant of the ancient sect of Fire-worshipers or Guebres. These are all concentrated in Yzd—number in city and adjacent villages about five to eight thousand souls. There are also in Yzd some three thousand Jews, making in all an anti-Mussulman population of some ten or twelve thousand souls, and that in a city of twenty thousand Mussulmans. My object in sending men here was not to labor with Mussulmans, for these are to be found nearer home, but to effect a lodgment among the large anti-Mussulman population of that city, with a view to future labor. My men were not the most efficient, but the best to be had. They were supplied with the Gospels of John and Luke in the Persian. The Fire-worshippers did not receive them very cordially; but Mussulmans were greatly interested, and their books were soon disposed of. A vast amount of discussion was excited. The Mussulman priests finally threatened them. They were stoned, and obliged to secrete themselves in straw piles, and to flee the city by night. This city has never seen the New Testament before now, and the word was all strangely new to the people.

PERSIA.—Tabreez.

Miss Mary Jewett.

Hopkinton, Iowa, *October* 5, 1874.

Dear Mrs. L.:—Last week, Mrs. Jewett, who now resides here, received a letter from her daughter Mary, which was read in our meeting on Friday, and she kindly permits me to make a few extracts for our valuable magazine.

. . . "Last Sabbath there was a communion service in Turkish,

and a Mussulman mullah was baptized and admitted to the fellowship and communion of the Christians. It was a glad hour when we might do this after all the bitter opposition and persecution here. This mullah, and another one, his friend, have been reading and studying the Bible for some time. At the time of the persecution one of them said to Deacon Ishoo, 'I have no longer any faith in Mahomedanism, a religion that keeps its subjects faithful by using the stick.' More and more gradually they have been coming to the light, until lately they have both declared themselves Christians. One of them has been received into the church, and we confidently expect the other, and others still will ere long follow his example. There is very much interest among Mussulmans about these things. Oh, I wish we might be assured that we should have some one come out this fall to be associated with us at Tabreez!"

PERSIA.

Rev. J. M. Oldfather.

Tabreez, *July* 13, 1874.

To the Representatives of the "Little Band of Young Girls of Riverside,"

Dear Friends:—Your letter reached me at Tabreez, Persia, and at the first moment I reply. Thank you in the name of our Redeemer's kingdom for your mite—it is a big mite. May you experience the truth of the words of the Lord Jesus, "It is more blessed to give than to receive." By these sums the churches are meeting a great want in our mission work, and we know that when your prayers are marked by such evidences of faith, Jesus will bless your gifts with many fold increase. . . . We must erect a new school building next year at Oroomiah. Anything you can do, or provoke others to do, for furnishing carpets, maps, &c., to make the school comfortable, it is yours to give as God has prospered you.

Home Work.

OUR MAGAZINE.

THE spirit of Foreign Missions originated in that comprehensive command, "Go ye into all the world, and preach the Gospel to every creature;" and the first breath of the Christian Church was an inspiration for this work.

As early as Paul's Epistle to the Romans, women were employed as deaconesses, home missionaries emphatically; and, if we mistake not, Phebe and others were sent by the churches as foreign missionaries, to teach the women of other cities and languages. Are not the women of the Presbyterian Church of to-day willing to follow an example so noble and illustrious?

Woman's Work for Woman is the organ of our missionary work, and needs no recommendation. It bears on every line the imprimatur of the Master, the love of Christ for a lost world. Comely in dress, clear in typography, and filled with original matter from the dear women who have gone, with a holy and life-long enthusiasm to the rescue of Pagan and Mohammedan women from spiritual death, it is an admirable medium of acquaintance and correspondence, a convenient record and reference book, a rich storehouse of missionary intelligence, and is read with the avidity of a private correspondence. In its Home Department every article has a point, every incident a practical importance, and our conventions are graphically reproduced. The Children's Department, with its earnest words and child life, must fire the young with a love for Jesus and for the work of the future Church. Many a mother has risen from its pages with the consecration to the work of her most cherished gift, a loving daughter; and many a young lady of culture has turned her eyes away from the allurements of wealth and pleasure, and said, "Here am I, send me!"

No Presbyterian woman can afford to do without this magazine. Our *Foreign Missionary* is invaluable; but here is *woman's life* and *work* a *specialty;* there it is the *occasional.* Besides, the stability and prosperity of our Woman's Missionary Societies depend upon a clear understanding of our and its need, present and prospective, and no other paper presents this in so distinct a light.

We need this magazine as a *monthly* visitor in our families, and if a Ladies' Missionary Society knows not "how to occupy the hour of monthly meeting," here is a ready and inexpensive help.

With a subscription list of only 10,000, it cannot be issued monthly at the low price of 60 cents, which includes the payment of postage. We want at least 15,000 subscribers, then without curtailing its size it will become a monthly. Christian sister, did you this morning "ask for a little work for Christ?" Here is *the answer*, it may be, send us *five* subscribers. If it cost you a little time and personal sacrifice, did you *reserve your time and influence*, when you made request at the feet of Jesus? Drink of this cup of cold water yourself, and offer it to others.

Subscriptions may be sent to Mrs. George H. Laflin, No. 48 McCormick Block, Chicago.

M. E. H.

ANSWER TO THE APPEAL ON PAGE 240.

Our meeting is opened by reading a Scripture portion, either to strengthen faith in prayer, or in God's promises of the ultimate success and conquests of the Church. Prayer is offered and a hymn sung. The Secretary's report is read. This is not expected to be merely of a business character, but is intended to recall all the most interesting points in the reports of mission work given the preceding month. After the reading of the Treasurer's report, an opportunity is offered to receive new members, contributions, subscriptions to *Woman's Work*, &c. Letters are read (if any) from the Parent Society, either as to work or encouragement

A leaflet appropriate to fix a duty more strongly in mind. Missionary letters follow. The President then calls for the papers on the mission field designated at the last meeting, and the ladies who were appointed at that time for the work respond. Last month it was the work among the Indians. These reports were so full and interesting, that by the request of the Society the same subject was continued for the present month. It embraced the early and successful efforts of Elliot, Brainard, and of the Mayhews. The second paper resumed at the first mission established by the American Board of Foreign Missions in 1814, in Georgia.

A complete account of the present work among the Dakotas, given by one of the ladies, was intensely interesting. "What have I not lost!" said a lady who had been absent a few months, after hearing these reports. The ladies first appointed to consider any mission field, constitute a standing committee to report at each meeting any new work or want in those places, so that we do not let Persia or India pass without a word and be forgotten, although we talk of the Red Men so near us. A new subject chosen, and appointments made for the next month. Meeting closes with prayer. It was suggested at the outset that but few would take any part, but we find new members each month, and even the most hopeful of us are surprised at the co-operation of those who attend. We do not depend entirely upon those who have heretofore been identified with this work, but endeavor to enlist the sympathies of those who come, perhaps for the first time, in the labor and spirit of the meeting. Great encouragement and help is often necessary to effect this. Books recommended to be read, periodicals and magazines freely distributed, &c. As a book of reference we have found the "Annual Report of the Foreign Mission Board" invaluable.

HOW FAR ARE WE TO MAKE SACRIFICE TO GIVE OUR CHILDREN TO THE WORK OF FOREIGN MISSIONS?

When the question is asked, "How far are we to make sacrifices, to aid the work of foreign missions?" no doubt, the same

first thought comes to all, that this is a personal matter, and entirely between ourselves and God.

So varied are our circumstances, that none can point out another's duty; and we are taught to "do our alms in secret," and "whatsoever we do, to do it heartily as unto the Lord and not unto men." Yet, we are also told "to consider one another to provoke unto good works;" therefore, and because we desire to be honest in seeking our Christian duty, we may stir ourselves up with these questions.

The truth is dawning upon us, that something more is required of us than we have been doing. We are beginning to feel that we have not been "loving our neighbor as ourselves," and that our prayers cannot consistently be answered, unless we are willing to make greater sacrifices.

The condition of the heathen world, and especially of the heathen women, in relation to the work of Christ, seems now to require new offerings of money and labor.

And as we ask ourselves, "What about giving our children for this labor?" it seems to us there can be but one true answer. We are to yield a ready submission and a willing obedience to whatever is made known as the will of God concerning them, and the "still small voice," in His providence, gives no uncertain sound in a mother's ear who is "hearkening unto the voice of His word," and trying to "remember His commandments to do them."

The promise of God, that His righteousness should be unto children's children, was only to such as would "keep His covenant," and "remember His commands to do them." To think about them, to talk about them will not answer; we are *to do them.* And Christ has summed them up for us in these few words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." These things we have promised and consecrated ourselves to do; and will not such love prompt the offering of our best treasures when our Master has need of them?

If we wish our children to be the Lord's and do his work, we

shall very early in earnest prayer consecrate them honestly to Him; not forgetting they are already His, "bought with a price" and only lent to us, with the responsibility as well as the precious privilege of training them for His service, and the time they are with us is our precious seed time.

But, perhaps, we are among the wealthy. We have a position in society to maintain; have inherited a name which must be preserved in dignity before the world. Our family name has always stood well upon the church rolls; the calls from benevolent societies have never been unheeded, even the missionary cause has been attended to once a month for many years; but now comes this call, "Will we give our children, who have never known hardship, to this missionary work?" As the Spirit awakens us, we reply, and sincerely, "If our children were interested in this kind of work, and wished to engage in it, we could make the sacrifice to give them up, but we are grieved as we confess that our children do not seem interested in religious matters. We see the halo of divine blessing over the heads of our neighbor's children, but see plainly our own are not fit for the Master's service." If such be our case, should we not tremble in view of the ripening of worldly ambitions, from seed sown by our own hand? Can we expect that children trained for the world will be interested for the salvation of any soul but their own, and hardly that?

This is a practical question, and demands our immediate attention. It is true, there are plenty of souls all around us who are not saved—and the heathen are at our own doors,—but does not this teach us that Christ would have us train our children to mission work? When we teach them that Jesus loves them, shall we not also teach them that He has a work for them to do?—that souls are so precious, and going so fast into eternity, that he wishes to make use of every one of us? And may we not, in our home work, create a missionary atmosphere, which shall prepare us and our children to respond to the cry of our neighbors across the seas, who are "hungering for the bread of life?"

The mother who brought her two sons to Christ, and was told by Him that "she knew not what she asked," did not take back her

offering because she learned that sufferings and trials must be their lot; she was content if they were at Jesus' side.

And now comes to us an appeal, and the divine presence is more especially arousing us from our slumbers; will it not kindle new fire in our souls, and add fresh fragrance to our prayers, for us to make new confessions, new consecrations of *all* our treasures? Shall we not ask *how far?* Shall we not rather *rejoice* if our children may be chosen of the Lord, and present them as "living sacrifices, holy and acceptable unto God, which is our reasonable service?" S.

SAVE, IN ORDER TO GIVE.

It is urged as an objection to the Woman's Board of Foreign Missions, as a separate organization, that it has a tendency to diminish the receipts of the Assembly's Board. That "the ladies coax their husbands, fathers and friends to give, through them, for its treasury funds, what would otherwise go to the parent society, and be there more judiciously expended."

Now the facts do not confirm this assertion; but, ladies, let us carefully "cut off occasion from those that desire occasion," and, while we feel that we have a common cause with the Assembly's Board, wish them "God-speed," and do all in our power, both directly and indirectly, to increase their funds; let us, as far as possible, promote the interests of our own special society, by giving and doing, to the extent of our ability, all that we can, above and beyond what would be given to any other organization.

Can we not exercise our *skill*, and tax our *feminine ingenuity* in making our homes, our tables and our persons, just as attractive as our family and friends desire, and still save a portion of what is allowed for our household and personal expenditures to give to our beloved cause?

Cannot we, without offending the taste of those who wish to see us well dressed, contrive to use one yard less of expensive

ribbon here, or of costly lace there? Cannot we even manage to wear some articles of dress a little longer, or dispense with some unnecessary jewelry, and give the money thus redeemed to send the "bread of life" to our perishing sisters in heathen lands?

If any "lack wisdom" or skill in this, let her "ask of God." And "where there is a will," there will generally be found to be "a way." J. G. J.

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

WHERE is the Christian mother whose heart will not respond when she realizes that if that Gift had not been made known to her, the misery and degradation of women in heathen lands would be hers? And what comes still nearer the mother's heart, the thought that her daughters, whom she has watched over and guarded so closely, would be subject to all the brutal treatment that young girls have to submit to in all lands where Christ is not known.

When we think that it is the gift of the blessed Gospel of Christ that has made us to differ, and has raised us to the exalted position we now occupy as moral, intellectual and social beings, have we no thank-offering to present?

When we remember that it is only a very few centuries since our ancesters were among the most besotted of all the people on the earth, do we not realize that we have a debt upon us, the accumulated interest of which we can never repay?

What was God's purpose in causing the light of the glorious Gospel of the Son of God to be shed upon our land, and our fathers' land, so that of all people the Anglo-Saxon race is the most blessed? "Even so, Father, for so it seemed good in Thy sight." We know not now, but we may know hereafter. But we do know (for so He has told us) that "where much is given, much will be required."

But what are we to do? The issue has been brought upon us; shall we accept it? "Have we not been brought to the kingdom

for such a time as this?" If we will not accept it, "let us not think that we will escape." But "help will arise from some other place." God's resources are infinite, and He will not be beholden to us. If we reject the honor of being His "swift messengers" to carry the good news to all who will receive it, we will be the losers. Let us bear in mind, "The King's message requires haste." Let us not be idle. Prompt action is necessary—it is demanded. Think! every day puts multitudes beyond the reach of the Gospel, that, but for the Church's loitering, might have heard and believed. Events culminate with a rapidity as never before. God's purposes are ripening fast. What we do must be done quickly. If it could be said eighteen hundred years ago. "Behold I come quickly," what must be said to-day?

A. Z.

WOMAN'S WORK FOR MISSIONS.

It has been known from the commencement of the work of modern missions, that the Christian women who have gone forth as the wives of the missionaries, and the teachers, have been the most effective and successful of laborers They have acquired the languages of foreign and strange peoples more rapidly than the men. They have more easily and gracefully adapted themselves to the new and strange scenes in novel situations. They have been more sanguine in expectation, and more hopeful and submissive in trials. In this great work of spreading the Gospel, they have left a long roll of names which, for self-denial and zeal, are almost sacred; such as Mrs. Newell, the Mrs. Judsons, Mrs. Nassau, Mrs. Dwight, and Mrs. Thompson. These, with many others, are the honors of the Church, and add to the glory of our Christianity.

In all the heathen and Mohammedan countries accessible to Christian laborers, the women are, from ignorance, degradation and imprisonment, far removed from the schools and public teachings of all good men. Into the solitude of these wretched women, no man but their husbands or fathers are ever permitted to enter.

But free access has been granted to Christian women, and in this way they have been enabled to give instruction in regard to the wife and mother. Under this display of Christian sympathy and charity, we have reason to believe that the hearts of thousands have been opened to receive the blessed truths of the gospel. We are convinced that this is laying the axe at the root of the great evils of heathenism and Mohammedanism. For woman, as the mother of the race, must of necessity impart her own character to her children.

However intelligent and even learned is the husband and the father, if the wife be ignorant and untaught, superstitious, and the creature of unrestrained passions, the children will tread in the footsteps of the mother, and will only in rare instances rise above her level.

A great many avenues for usefulness and Christ-like labors are opened to good women, that must for a long time be closed to men. All heathen and Mohammedan women may, in their own languages, be called "daughters of tears." They are, of all human beings, most wretched. As a babe, never welcomed; as a child, neglected, untaught; as a woman, a slave; as an old woman, abandoned, and treated by her husband and children as having no right to a place in the world. This very wretchedness opens their hearts to the words of consolation, and the tenderness and pity of the son of God fills them with wonder and hope.

TO THE GIRLS.

My dear Little Girls:—Come, sit by my side before this cheerful fire, while I tell you a story about a dear little baby in Iowa. I will not give you her real name, but we call her Dottie. Would you like to see her picture? It makes me almost cry to look at it, I want to see the little darling so much. Is she not pretty, with her bright eyes, and her lips all ready for a kiss?

I was with her last winter, and thought her the sweetest baby that I ever saw; and when she cried for auntie, and learned to say An–a before she said Papa or Mamma, I was very sure she

was the most cunning. How eager we all were for the morning kiss, her brothers and sisters, and even her big uncle, who thought there never was another pretty baby.

Have you a baby sister, and do you love her more than tongue can tell? Does mamma care for her very tenderly all the day, and does papa have a frolic with her every night when he comes home?

But, my dear children, in those heathen lands, far away, where our good missionaries have gone, little girls are not thought worth any thing. Even their fathers and mothers do not love them. Sometimes they kill them when they are little babies, drowning them in a tub of water, or burying them alive! Is it not dreadful? Sometimes the father sells his little girl. Think of selling a dear baby for two dollars! If she is allowed to live, and to stay with her father and mother, they treat her very cruelly, and she grows up without any care or any love.

Why is it that you have such happy homes and loving parents, while those little girls have homes so sad and dreary? It is because your father and mother have the Bible, and theirs have not. Many good men and women have gone to carry it to them, and oh! so many more need to go.

Will you not pray for these poor heathen children? Every night, when you ask God to bless you and your little sisters, ask Him to bless them also. Will you not give your pennies to send missionaries to teach them? Perhaps some time you may go yourselves. Would it not be blessed to tell those little children and their poor, ignorant mothers, of the good Saviour, and how he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God?"

AUNTIE.

"THEN the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy."

NEW AUXILIARIES.

Ypsilanti, Mich., "India Workers," (a boy's band).
Detroit, Mich., Boy's Foreign Missionary Society of 1st Church.
Brighton, Mich., "The Walker Mission Band."
Wyandotte, Michigan.
Quincy, Michigan.
Highland Park, Illinois.
Joliet, Ill., Central Pres. Church.
Chenoa, Illinois.
Dwight, Illinois.

NEW LIFE MEMBERS.

Mrs. John Gerrish,
Mrs. E. Mathews,
Mrs. John Voris,
Mrs. S. J. Herriott,
Mrs. McElhany,
Mrs. Wm. B. C. Pearson,
Mrs. Robert Soutter,
Mrs. Susan Hardin,
Mrs. Catherine Russell,
Mrs. S. E. Oliver,
Miss Elizabeth Blakie,
Miss Mary Shearer,
Miss Lilla Chase,
Rev. John McLain.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, from October 1, 1874.

W. M. S. 2d Church, Cedar Rapids, third instalment Miss Jewett's gate keeper's salary,	$9 00
S. S Miss. Band of Church of Troy, Ill., for scholarship in India or Persia,	5 00
Eunician Soc. of Church of Acton, Indiana,	10 00
W. M. S., Homer, Mich., to constitute Mrs. John Gerrish a life member,	25 00
W. M. S., Warren Church, Louisville, Kentucky,	32 75
Wight Miss. Band, Bay City,	10 00
W. M. S., Franklin, Ind., to constitute Mrs. E. Mathews, Mrs. John Voris, and Mrs. S. H. Herriott, life members,	75 00
Mrs. J. M. Chase, Ann Arbor, Mich., for Mr. and Mrs. Thompson, of Zacatecas, Mexico, and for a life membership for her daughter, Lilla Chase,	25 00
W. M. S., Hudson, Mich.,	20 00
Gold dollar, keepsake from Mrs. Anna Hamilton, Chicago, Ill,	1 00
Woman and her Saviour; Miss Pearce, of Valparaiso,	1 25
W. M. S., Dubuque, Iowa, for support of Monassels,	$14 25
W. M. S., Hopewell Church, Wooster Presbytery,	9 00
W. M. S., Waterloo, Iowa, to be paid on Miss Pratt's salary,	33 50
W. M. S., Church at Evanston, for Miss Bacon's support, and to constitute Miss E. Blakie a life member,	59 68
W. M. S. of Hopkinton, Iowa, for retrenchment fund in Persia,	46 56
W. M. S., Bay City, Mich., to be applied to Miss Dean's school at Oroomiah, Persia,	25 70
Mrs. H. W. Marsh, Joliet, for envelopes,	1 50
W. M. S., Granville, Ohio, $11 to complete payment for support of school in Futtegurh, India; $22 for support of a preacher in Siao Saen station, China, and to constitute Mrs. McElhany a life member,	33 00
W. M. S. of 1st Church, Monmouth, Ill., for general work, $5 of the amount for China,	69 25
W. M. S, 1st Church, Chicago, for Miss Morrison's salary,	74 00

Mrs. M. E. Brown, for leaflets,	$ 60
Miss. Atlas, Mrs. Gibbs,	10
W. M. S, Holly, Mich., for the Teheran Mission, Persia,	12 00
Riverside Mission Circle,	25 00
W. M. S., Southfield, Mich, for support of Minnie in Miss Dean's school, Persia,	20 00
W. M. S., Bedford, Ind.,	16 00
W. M. S., Beloit, Wis., to constitute Rev. John McLain a life member,	25 00
W. M. S., Guthrie, Iowa,	17 67
W. M. S. of Webster Grove, Missouri,	10 00
Cheerful Givers of Webster Grove,	10 00
W. F. M. S of Freeport, Ill., for Bible reader in Persia,	39 22
Elliott Band of Freeport, for pupil in Miss Jewett's school, Tabreez, Persia,	11 00
Sunday-schools of the Second Church of Freeport, for the appeal for Persia,	10 00
W. M. S. of Woodhull, Ill., for support of Julia, with Miss Pratt,	20 00
W. M. S. of Lake Forest,	30 00
Fairview Church, Iowa,	3 80
Society of Prospect Church, Peoria, Ill,	5 10
W. M S. of Gates City	3 80
W. M. S. of Peoria, Ill.,	25 00
Payment on Miss J. Johnston's life membership,	5 00
W. M. S., Church, Mount Pleasant, Iowa, $5 of which being the payment on life membership of Mrs. S. A. Whiting,	18 75
Mission Band, Milford, Mich.,	$2 90
Mission Circle, Milford, for Mr. Thomson's mission at Zacatecas, Mexico,	23 10
W. M. S., Fairbury, Ill.,	7 00
Miss. Band of Cheerful Givers of 3d Church, Chicago,	50 00
W. M. S., Columbus, Nebraska,	6 00
W. M. S., Winona, Minn.,	12 15
Mrs. Lucas, Henry, Ill., for support of a school in India,	19 00
W. F. M. S. of Church, Peoria, Ill.,	22 70
Mrs. Albert Keep, for Tennessean in Persia,	1 75
Mrs. B. C. Ramsey, of Minneapolis, for printing press at Laos,	5 00
W. M. S, Westminster Ch., Minneapolis, for support of Frank Nyanza at Bolonda, West Africa,	25 00
W. M. S., Chenoa, Ill., for Persian missions, $10 of the amount on life membership of Mrs. E. H. Lewis,	30 00
Logansport Aux. Soc., for support of the Canton school, China,	29 00
Special contribution from Logansport for the Laos mission,	1 50
Mrs. Sarah J. Rhea, Lake Forest,	10 00
Mrs. S. D. Conan, for Leaflets,	1 00
W. M. S., of Vinton, Iowa, to be applied on Miss Jewett's salary,	25 00
	$1,159 58

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, December 1, 1874.

DATE DUE

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